Our Church's Work for the People of The Sudan.

Khartoum, 1925.

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Foreword

by

the Bishop of the Diocese.

I heartily commend this little pamphlet setting forth the missionary effort of our Church in the Northern and Southern Sudan.

It is needless to say that we are working here with the approval and goodwill of the Government authorities and the friendship and satisfaction of the people of this country.

We are appealing for assistance through a bazaar which is held every three years at Khartoum. On the last occasion over £E. 800 was raised, and we ask visitors as well as residents to back up this most important work which our Church is attempting in the Sudan.

LLEWELLYN H. GWYNNE,

Bishop.

The proceeds will be given to the Diocesan Association for Medical and Educational Missions in the Northern Sudan and for the Gordon Memorial Mission on the Upper Nile.

Donations may be sent to the Rev. B. J. Harper, Clergy House, Khartoum.

Introductory Remarks.

"In these days serious criticism of Christian missions grows steadily less as knowledge deepens of the wide range of their beneficent activities; men's appreciation of missions increases with the result that to-day the friends of missions are drawn from a much wider circle than in any previous period."

"Were missions regarded as a civilising agency and nothing more, they yet must rank as one of the most valued assets of the Empire."

"The modern Christian missionary has been in Africa, as elsewhere, the advance agent of civilisation. The work of Livingstone, Mackay, Laws and scores of others has contributed as surely to the future civilisation of Africa and to the peace of the world as that of any group of men who have lived."

"We cannot estimate too highly the civilising and cultural influence of Christian missions, yet the greatest of all their services, and to render it is the fundamental reason of their existence, is spiritual service."

"Government, missions and settlers" so says the Phelps-Stokes Report "were ready to agree that the development of character is a vital requisite in all educational activities. Fortunately too, there was an almost unanimous consensus of opinion that religion is a necessary means to a sound development of character. The pronouncement of British Colonial Officials in favour of religious instruction for the education of the African people is a striking testimony to its importance."

That which follows is a short account of the work being done by the Anglican Church among the peoples of the Northern and Southern Sudan.

The quotations above are taken from :—

"Our Empire's Debt to Missions," by J. N. Ogilvie.

"Phelps-Stokes Commission Report on Education in East Africa."

These two books we would advise everyone to read. They are stimulating and give a broad-minded view of Missionary enterprise besides a just and fair appreciation of much good work accomplished.

The Gordon Memorial Mission

Southern Sudan.

Twenty years ago Lord Cromer officially asked the Church Missionary Society to begin work among the pagan tribes South of Khartoum. The request had more than once been made by Gordon in earlier and more difficult days. The work was begun in 1905 and has gradually expanded and developed until there are now seven stations in widely scattered areas. At Malek, Archdeacon Shaw, the only member of the 1905 party remaining up there, still carries on a many-sided work. He has become a recognised expert on tribal customs and language problems in those parts. On more than one occasion his great influence with the native chiefs has prevented disaffection from spreading. The influence of

Christianity is undoubtedly increasing and as the old men, who so well remember the slave-raiding days, die out, the younger generation is far less prejudiced against outside influence.

At Malek and Lau, the Mission is carried on among the Dinka; at Yei, among the Kakwa, Fajelu, and other tribes; at Yilu, the Moru are reached; at Opari, the Acholi and Madi; and at Yambio and Meridi, the Zandi.

There are boarding schools for the sons of chiefs at Juba, Yei and Yilu, and a Medical Mission at Yilu: but otherwise the work, which is under the episcopal supervision of Bishop Gwynne, is still in its initial stages.

Staff.

MALEK :	Archdeacon A. Shaw.
YEI :	Rev. P. O'B. Gibson.
JUBA :	Revs. Gordon-Selwyn and Leslie Hills, Messrs. S. L. Ewell and C. L. Price.
OPARI :	Rev. H. F. Davies.
YILU :	Dr. and Mrs. K. G. Fraser.
YAMBIO :	Rev. and Mrs. E. C. Gore.
MERIDI :	Vacant.

Yambio.

A GOVERNMENT ADMINISTRATOR IN THE SOUTHERN SUDAN SENDS US THE FOLLOWING VALUABLE APPRECIATION OF THE WORK BEING CARRIED ON UNDER THE DIRECTION OF THE REV. E. C. AND MRS. GORE

"It is quite impossible to overestimate, from an administration point of view, the value of the magnificent work that is being done by the C.M.S. in Yambio District under the devoted superintendence of Mr. and Mrs. E. C. Gore.

"As the result of their labours, we are now getting a number of educated boys who are available for the Chiefs, as clerks, and for the Government as clerks for the Central Chiefs Court and compilers of the village rolls.

"Even more important than this is the effect of the Mission influence on the characters of the boys and girls and of the men and women also who are fortunate enough to come into contact with it.

"It is the fashion in many places rather to turn up the nose at a mission boy and to sneer at the superficial veneer of civilisation that he has obtained. He is suspected of being swollen-headed and of having a false idea of his own importance.

"Nobody who has seen the development of a Zande under mission teaching in Yambio District could entertain this idea. The Zande responds to it in the most encouraging and satisfactory manner. He becomes quieter mannered in outward appearance and in his mind more sober, though he does not lose that cheerfulness of disposition which is such a salient point in his character. Signs of self-respect appear.

"This may all be a veneer. But continued applications of a veneer cannot fail in time to have a lasting effect on the article dealt with. And since from the first coat an improvement is noticed, it would be disastrous if anything ever occurred to hinder further treatment.

"Apart from the moral welfare of the people of Yambio is the material benefits conferred on them by the medical work done by the C.M.S. The splendid work done at Yilu by Dr. and Mrs. Fraser are out of the writer's sphere, though he was privileged lately to witness it; but besides this in Yambio, a great deal of invaluable work

is done. A large number attend the mission dispensary daily and it is no exaggeration to say that many lives are saved there annually. In addition to this, eight village schools have little dispensaries attached to them where sufferers from minor ailments, such as the far too common Jaws and Scalies, can obtain relief.

"The influence of these village schools under their astonishingly capable Zande teachers cannot fail to be of great and increasing importance in raising to a higher level those who, by reason of being at a distance from the Central Mission, are unable to come into contact with the latter. It must be heartening to those who are responsible for mission work to note that of late years there is a growing tendency on the part of the Zandes to look up to the man who can read and write, and that such a man takes a pride in his accomplishment and in being, or having been, a Mission Man."

Yilu.

In 1921, Dr. and Mrs. Fraser opened up Medical Missionary work among the Moru Tribe in the Mongalla Province. They have already succeeded in reducing the language to written form, and in teaching some 40 boys to read and write, as well as winning the complete confidence of the people. The work has far outgrown the capacity of any two people. The Hospital, with its average daily attendance of 98 patients, is in itself a heavy task, but when one adds to this a school of 51 boys, a Church with a Sunday congregation of 400 and the supervision of a new permanent Hospital, which they are now building, one realises the amount of good work being done.

Juba.

In 1920, the Rev. C. A. Lea Wilson was deputed to open a boarding school at Juba to which promising boys from each station might be sent. The Government looked favourably on the project and he soon had 40 boys—representing a number of different tribes and languages. There is a Technical Department to this school, under Messrs. Ewell and Price, so that all boys learn carpentry and some boys are apprentices for four years. The boys do all their own work—which means that they do two and a half hours' manual work per day—and in addition carry their own water from the river (half a mile away) ; grind their own corn ; collect their firewood and do their own cooking. This, together with their teaching in school and football fully occupies their time. The school is partly self-supporting, as the boys cultivate some of their food—and their parents or others pay a certain amount in fees. The Rev. C. A. Lea Wilson and Mrs. Wilson have had to give up the work on account of the former's ill-health.

Northern Sudan Mission.

In the year 1899, after the battle of Omdurman, the Church Missionary Society sent out Bishop Gwynne (then the Rev. L. H. Gwynne) to start missionary work in Omdurman, then the Headquarters of the Government during the rebuilding of Khartoum. Before long, however, the Bishop was asked to act as Chaplain to the British Community in which capacity he has acted ever since, first as Chaplain, then as Archdeacon and now as Bishop.

Staff,

Omdurman Hospital: Dr. Edmund Lloyd, Dr. Gwendoline Hunton, Miss W. M. Bousfield and Miss H. A. Norton.

Child Welfare Centre: Miss K. A. Moore.

Omdurman Schools: Miss D. F. Pole, Miss W. Miller.

Khartoum School: Miss D. Pronger.

Atbara School: Miss L. V. Jackson.

Wad Medani School: Miss M. T. Myers.

Omdurman Hospital.

In 1899, Dr. Harpur opened up Medical work in Omdurman. In 1900, Dr. and Mrs. Hall arrived and took over the work. But after a short period of intensive and exacting work the Doctor died in 1903. In 1907, Dr. Lasbrey came up from Egypt and re-opened the medical work and then Dr. Edmund Lloyd took over and has carried on to this day.

The Hospital had its beginning as a consulting room in the Omdurman Market, to which at first a few women slaves were brought by their masters. Now, it has excellent buildings, an out-patient department, men's and women's wards and an isolation ward.

Out-patients come in large numbers, both men and women, and it is famed as an eye-clinic. During the year ending September, 1925 there were 25,426 out-patients, 609 in-patients and 258 major operations were performed.

The doctors and nurses on the staff not only employ their skill in the work of healing, but give

also that good news, which is worth more than bodily health : and the Gospel is preached, and the message of the Great Physician given : and who can tell how far-reaching is the influence of this hospital since patients come from all parts of the Northern Sudan.

Visitors are welcomed, but Friday, being operation day, is better avoided, and it is well to send a message beforehand, if possible, to one of the Staff.

Omdurman Child Welfare Centres.

Generally speaking, the Sudanese babies are born strong and healthy and then, through ignorance, carelessness and superstition many of them become crippled, blind, tubercular, attenuated.

This autumn, Welfare Centres, based as far as possible on those running at home, have been opened in the Abu Rouf and Murada districts. At these centres sick children receive treatment and the mothers of both sick and healthy are advised and instructed as to proper methods of feeding and prevention of disease. Every week has its weighing day and the results are awaited with bated breath. Why has Fatma's baby gained half a pound whilst that of Amna has lost weight ? Enquiry reveals the fact that the former has been taking its goat's milk and Virol with praiseworthy regularity, while the latter has supplemented its diet with raw cucumber and weak tea.

Another phase of the work is visiting the homes to endeavour to influence to cleanliness and to stop the spread of tuberculosis.

Omdurman Schools.

Primary School.

In this school a good sound education is given consisting of four years in the Lower School and four years in the Primary School, with the addition of a Training Course for Teachers. By means of this latter course the school is now staffed with its own girls. Special attention is given to the Kindergarten; and in the Training Course special emphasis is laid on the teaching and training of young children.

Net Ball is played enthusiastically once a week by some of the elder girls; slowly they are learning to value team work and to take knocks in good part.

Old girls, who are kept at home owing to their age, are often employed in doing the beautiful native needlework which they learnt in school and is always on sale there. This not only helps them to occupy their time but also keeps them in touch with the school.

In addition to this there are afternoon meetings for elder girls—past and present—when social subjects are discussed and an occasional debate takes place.

In the residence adjoining the school there is accommodation for boarders who do all their own housework, baking bread on Saturdays and living a simple native life. Some of these boarders have come from other schools to be trained as teachers, and will then return to their own towns to teach.

The School is situated near the Government Boys' School. Visitors are welcomed on the school days—Monday to Friday, between 9 and 1.0 o'clock.

Murada.

This is a little native kuttab (elementary vernacular school) run on the simplest lines, consisting of two rooms and a verandah, but of interest just because it shows Sudanese children in an entirely native atmosphere. This school is used as a centre for evangelistic work, and lantern meetings are held for men, and regular weekly services for the mothers and relations of the pupils.

Abu Rouf.

Abu Rouf is a large outlying district of Omdurman and can be reached from the centre of the town by tram.

Here the late Mrs. Hall did the best of her life's work. She spent 24 years of her life in the Northern Sudan and most of the time in Omdurman. She died in May this year at the age of 67 and was buried in the Omdurman Cemetery.

Bishop Gwynne, writing in the "Diocesan Review" an appreciation of her life and work, gives and an interesting account of how this school was started.

"When Mrs. Hall opened up her work in Abu Rouf the people there were shy of her. 'Who is this Christian Syrian (her Arabic was too good for an English woman) living alone in this mudhouse? What does she want? She does not keep a shop nor a husband, nor work for the Government.' They soon found out: she wanted to teach little girls. 'What did she want to teach them—who knows?' However, one day she was visiting in a native house where a sheikh lay ill on his angarib, and after salaaming the women of the house she was on the point of departure, when the sheikh cried out: 'Here, lady, cannot you do something

for me ? Have you no medicine ?' To which she replied that she could not possibly interfere with the treatment of the doctor. ' Will you let me die then, for the doctor cannot give me health ?' ' All I can do for you is to pray for you ' and she lifted up her voice and prayed in Arabic so simply and directly as to make the Presence very real. That night the man began to recover, and so sure was he of the efficacy of that prayer that he at once determined that he would give her some handsome present. Should he buy her a beautiful robe ? No. She does not want that, they said. Money ? No, she does not want money. What does she want ? Little girls to teach. At once the sheikh started to work and collected about ten little children whom he brought to Mrs. Hall's compound, saying ' Here, lady, is what you want ' and bowed himself out. That was the nucleus of the school."

The school has made great progress. The girls are well instructed in domestic work, and the native embroidery is a great feature. The girls not only work at their lessons, but also learn to be useful house-wives.

Khartoum Girls' School.

In Khartoum itself is a large Girls' School. It is to be found in Victoria Avenue, on the road leading from Gordon's Statue to the Station, near the Civil Hospital, and visitors are welcome any day from 9 to 12.

The pupils form an interesting study of nationalities, representing the cosmopolitan population of Khartoum, but the great majority are the daughters of the native Government officials and include many Moslem girls of good family, up to the age of 14 and 15. English is taught from the Kinder-

garten upwards and is spoken quite easily by the eldest girls. Beyond the Primary course, giving a good general education, is a higher course for girls who desire something more, and for those who are to be trained as teachers. There is also a training department for Primary teachers, in which training can be given, not only to students from the Khartoum School, but from the other stations in the Sudan as well. The making of the beautiful Sudanese embroidery is also encouraged here.

Atbara School.

Atbara is a big junction on the Halfa-Khartoum line, at which all trains make a long halt. It is the headquarters of the Sudan Government Railways. The newer part, on the river bank, occupied by the officials of the Railways, is a very attractive little oasis in the midst of the desert, striking with pleasant surprise the visitor, who has viewed Atbara only from the train.

Here the C.M.S. has its largest Girls' School in the Sudan, with a daily attendance of 160. It has passed through many vicissitudes, but is now firmly established as an essential part of the life of the community. A good general education is given. Most of the pupils are the daughters of the native Railway Officials.

Miss Rathbone, who has done such excellent work here during the last few years has just resigned and Miss L. V. Jackson from Omdurman is now in charge.

Wad Medani School.

The town of Wad Medani, with 20,000 inhabitants, lies a hundred and twenty miles South

of Khartoum, on the Blue Nile, and is reached by train from Khartoum in about six hours.

The inhabitants are of mixed Arab and Sudanese origin, but there are many pure Sudanese negroes among them. Medani is the headquarters of the Blue Nile Province. The Sudan Plantations Syndicate has cotton plantations close by and the construction of the great dam at Makwar, for the purpose of irrigating the Gezira (the land lying between the White and Blue Niles) has made Medani a most important centre, apart from the fact that it is the headquarters of the canalization scheme. The Girls' School at Medani has in the past provided for the daughters of officials and merchants, and includes Sudanese, Copts, Syrians, Jews and Abyssinians among its pupils.

It is now proposed to confine the school solely to Sudanese children.

The total number of pupils passed through the Girls' School in the Northern Sudan during the year ending September, 1925, was 856.

The Outside activities of the Omdurman C.M.S. Hospital.

In addition to the above-mentioned activities for which we now appeal the Hospital workers are also concerned in helping the Destitute Blind and Crippled and the Lepers.

Destitute Blind and Crippled.

For many years the Bishop has been interested in the Destitute Blind and Crippled. It was a

great satisfaction to him to be able to start last year a Fund for their help. This Fund has been augmented and administered by the Sudan British Union. The C.M.S. Hospital has set apart special quarters, with accommodation for eight people, where such of these blind and crippled as are bed-ridden, helpless and friendless, can be taken in and cared for. Since this ward was opened last Good Friday, sixteen patients have been admitted. Medical supervision is also given to the Municipal Infirmary for less desperate cases. This was started last year. Visits are paid and help given to a number of people in their own homes.

Lepers.

The Staff of the Omdurman Hospital is also responsible, in an honorary capacity, for medical attention to the Government Leper Colony in Omdurman. In this there are thirty-four Lepers. The new treatment is being followed out carefully; charts are kept of the treatment and weight of each Leper, and the results, if not spectacular, are encouraging. At any rate the treatment is much appreciated by the Lepers themselves.

Conclusion.

In conclusion, all the Church's work for these people of the Sudan is done first with the aims of giving them the knowledge of Christianity. If Christianity means anything to us personally, if it has meant anything to us as a people, we cannot neglect the claims of these people of the Sudan committed to our care. We cannot say that what is *not*, and never could be, good enough for us, is "good enough" for them. Through our Mission hospitals and schools we show them what is the meaning of Christianity in its practical bearing on life.

Direct ways in which you might like to help.

Hospital Work.

60 P.T. will feed a patient for a month.

100 P.T. will admit a patient for operation.

100 P.T. would refund the hospital for one of the many poor patients whom it takes in and treats and feeds free.

£E. 10 willnds port a bed for one year.

£E. 25 will cover the cost of training a probationer.

Child Welfare Work.

25 P.T. will provide special food for a weakly baby.

Educational Work.

£E. 1 will educate a girl for one year in an elementary school.

£E. 2 will educate a girl for one year in a Primary School.

£E. 25 will train a teacher.